

1809/4695.

The Evil and Folly of being given to change :

Set forth in an

Affize - S E R M O N

P R E A C H ' D at

M O N M O U T H,

On F R I D A Y, *August* the 7th, 1747.

Before the Right Honourable the

Lord Chief Baron P A R K E R,

And the Honourable

Mr. Justice A B N E Y.

By *EVAN EUSTANCE*, M. A.

Vicar of *Abergavenny* in *Monmouthshire*.

L O N D O N:

Printed for J. R O B E R T S in *Warwick-Lane*.

M D C C X L V I I.

1609/4695.

The Earl and Countess of Devon to change:

set forth in an

ARMS - S E R M O N

FRANCIS

L O N D O N

Printed by J. Sturges

Chief Clerk of the

of the

Mr Justice A. B. C.

BY JAMES EUSTANCE, M.A.

of the

L O N D O N

Printed by J. Sturges

of the



To the Right Honourable
The Lord Chief Baron PARKER,

And to the Honourable
Mr. Justice A B N E Y ;

T O

JOHN DAY, Esq; High-Sheriff of the
County of *Monmouth*,

A N D T O

The Gentlemen of the Grand-Jury ;

The Hon. <i>William Morgan</i> , Esq;	<i>John Berrow</i> , Esq;
The Hon. <i>Thomas Morgan</i> , Esq;	<i>John Lewis</i> , Esq;
The Hon. <i>Capel Hanbury</i> , Esq;	<i>William Seys</i> , Esq;
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<i>Charles Jones</i> , Esq;	<i>Blethin Smith</i> , Gent.

T H I S

S E R M O N

Is humbly Dedicated by

*Their much Obliged, and
most Obedient Servant,*

Evan Eustance.

To the Right Honourable

The Lord Chief Baron Parker

And to the Honorable

Mr. Justice A. & B.

YOUR Obedient Servant

The Lord Chief Baron Parker

And to the Honorable

Mr. Justice A. & B.

YOUR Obedient Servant

The Lord Chief Baron Parker

And to the Honorable

Mr. Justice A. & B.

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The Lord Chief Baron Parker

And to the Honorable

Mr. Justice A. & B.

YOUR Obedient Servant

The Lord Chief Baron Parker





P R O V. XXIV. 21. latter Part.

----- *Meddle not with them that are given
to change.* -----

TH E S E are the Words of the Wifest of earthly Kings, and they carry with them all the Weight and Authority that can arise from a consummate Knowledge of the World, and a thorough Insight into the Interests and Concerns of Men, consider'd in their Personal and Social Capacity. The Change here mentioned respects publick Government ; and accordingly the Words are to be understood as a Caution against engaging in factious Designs and traitorous Practices against the Government to which we owe Subjection ; against engaging in Attempts to subvert it, or to wrest it out of the Hands of its rightful Possessors. A Caution which will ever merit Regard, since such Attempts must necessarily be productive of the greatest Evils both

A

Moral

An Assize-Sermon preached

Moral and Natural, as well to the Persons who carry them on, as to the Community whereof they are Members.

In the first place, Such factious Attempts must involve those, who are concerned therein, in the most flagrant and heinous Guilt. As Government is the Ordinance of God, and of absolute Necessity to the Welfare, and even to the Being of Society, he has been ever pleased to interest himself in it's Preservation and Support; and in order thereto has raised about it all the Fences necessary to guard it against Outrage and Insult; particularly by laying Subjects under the strictest Obligations to Submission and Obedience, and by recognizing Kings and Rulers as his Vicegerents and Deputies in the Disposal and Management of National Affairs. Hence we find them in the Scriptures of the Old Testament stiled *God's* and *The Lord's Anointed*, in regard to that special Relation to him, whereby they are dignified. And we know that God's own People the *Jews* were most strictly restrained, not only from stretching forth their Hands against the Lord's Anointed, from offering Violence or Insult to their Persons, from conspiring to Dethrone or Depose them, but likewise from that more indirect Kind of Rebellion, which consists in treasonable Language and seditious Invectives. *Thou shalt not revile the Gods, nor curse the Ruler of thy People*, is an expresse Part of their Law.

Exod xxii.
28.

Nor



at Monmouth, August 7. 1747.

3

Nor doth the Gospel Dispensation make any Alteration or Abatement, with respect to our Duty in this Matter: It enjoins every Soul without Distinction to be *subject to the Higher Powers*, and that not only for *Wrath*, but also for *Conscience sake*; ^{Rom. xiii. 1-5.} not only as resisting the Power renders us of course liable to temporal Punishment, but also as we must be answerable to God for the Sin we are guilty of in such Resistance. It doth not indeed concern itself with the Modes of Government, so as to declare for any one Form in Prejudice to, and Exclusion of all others; on the contrary, leaves those things to be determined and settled by the Discretion, and according to the Temper and Circumstances of particular Communities. But, as in every Constitution there must be a supreme Power and Authority lodged somewhere; so where-ever that is vested, whether it be in one or more Persons, Christianity requires that it be obeyed and revered, giving it in Charge to all it's Professors, that they *submit to every Ordinance of Man for the Lord's sake*. ^{1 Pet. ii. 13.} In which Injunction is intimated, that howsoever any particular Government may, with respect to it's first Formation and Settlement, be consider'd as the Ordinance of Man, (the determining by whom, and in what Manner it is to be exercised, being a Measure undoubtedly human) yet does it by being regularly and legally established become the Ordinance of God; and a dutiful Behaviour thereto becomes a Matter of religious

An Affize-Sermon preached

Concern and Obligation ; and therefore whoever sets himself to overturn, to disturb or distress it, will *be found to fight against God.*

Hence then it appears, that Rebellion and Treason, wheresoever they may seek for Countenance and Encouragement, can receive none from Religion. They can plead no Warrant from Christ, howsoever they may from his pretended Vicar : On the contrary, they are directly repugnant to the Divine Will, and speak an open Defiance of the Divine Authority ; and should they escape unpunished in this World, they will certainly, without Repentance, fall under the Judgment and Condemnation of the Next. Especially if it be further consider'd; that the Guilt of the Rebel or Traitor is never confined to the single Crime of his Treason, black as that is, but always includes other Enormities of the worst Kind : It of course lays aside all Regard to the Restraints of Law, and too often to the Obligation of Oaths ; becomes insensible to the Impressions of Humanity, and to the Voice of Conscience ; insomuch that Hypocrisy, Perjury, Sacrilege, Rapine and Murder are the Grapes of Gall that are usually conjoined in a Cluster with this odious Crime. Dreadful Account to render to Almighty God ! whereof these, and such as these, are the principal Articles. But let us,

In the second place, Attend to the Natural (that is, the Temporal) Evils, which Faction and Treason

at Monmouth, August 7. 1747.

5

son commonly produce; and that, 1. To a Country in general; and, 2. To the particular Persons engaged therein.

Whatever Cause Men of turbulent and factious Spirits may pretend, for being disgusted with, and endeavouring the Overthrow of the Government they live under, they must needs presume that other Subjects, who think differently, will be as zealous to support, as they can be to destroy. This, under a good Constitution, every reasonable Man will look on himself, in Interest as well as Duty, obliged to. Where that cannot be said, and the People have less Cause to be in Love with the publick Establishment, even there Custom is found to create a Fondness, for what Reason not prejudiced by Use and Habit would not probably make it's Choice. Sometimes Religion may step in, and determine an Attachment to the Powers that be. As therefore the Sticklers for a Change cannot well expect to gain their Point without Opposition; as Opposition is not (ordinarily speaking) to be bore down, but by having Recourse to Arms; and as their rising in Arms ought to be understood both as a Call and a Warrant to their Rulers to betake themselves to the same Measures of Force and Violence; what must be the Fate of a Kingdom so divided against itself, but to become a Field of Blood, a Scene of military Ravage and Execution? And whom is that Kingdom to regard as the Authors of it's Miseries? Not it's lawful Governors;

vernors ; the Part they act they are compelled to by Necessity, and justified in by the Law of Self-defence and Self-preservation ; and therefore in every Instance where it may be attended with Consequences fatal or hurtful, such Consequences are to be placed to the Account of the unnatural rebellious Aggressors only, who, by having given Being to the Cause, are certainly answerable for the Effects.

When the Prophet *Elisha* on foretelling *Haza-el's* Advancement to the Throne of *Syria*, foretels likewise the Evil he was to do to the Children of *Israel*, saying, *Their strong holds wilt thou set on fire, their young men wilt thou slay with the sword, their children wilt thou dash, and rip up their women with child*, it is observable with what a Mixture of Horror and Detestation the *Syrian* receives a Prediction that set him out under so hideous a Character :

2 Kings
viii. 12, 13.

But what, is thy servant a dog that he should do this great thing? Do you take me for such a Monster, as that I should ever be guilty of the Cruelties you speak of? Of what Appellation shall they now-a-days be thought worthy? Must they be called Christians or Patriots, who to gratify a wicked Spirit of Ambition, Disgust or Avarice, shall wilfully bring Evils of this Bulk upon their native Country? Evils which we find a Heathen to tremble at the Prospect of, even when his Enemies were to be Sufferers thereby? For when they have deprived their Country of that Protection and
Strength,

at Monmouth, August 7. 1747.

7

Strength which are the Result of Union, and Order, and Government; when every one's Sword is set against his Fellow within it, and the Adversary and the Enemy are let into it's Borders from without, what can be expected to follow but a dismal Havock of Mens Properties and Lives, without Restraint or Respect of Persons? And in such a Situation, who can be sure of not being made to suffer even the worst of what the Prophet's Words import?

Was therefore Rebellion not condemned or prohibited by any written Law of God, it's mischievous Fruits and Effects, so contrary to the Dictates of common Humanity, as well as of Religion, would speak it to be a Crime very malignant in itself, and highly infamous and detestable in the Sight of God and Man. And to consider what Slaughter and Devastation it spreads, where-ever it gains ground, and how it involves Multitudes, deserving of a better Fate, in Distress and Ruin, were enough, one would think, not only to create in every Heart, not harden'd into a diabolical Rancour, an utter Aversion to meddle in it, but even to turn *Victory* and Success (in case it was to meet with Success) into *Mourning* and Remorse.

But has so daring an Insult upon Law and Authority, both Divine and Human, a Right to promise itself Success upon any Footing of Experience or Probability? This is a Point, upon which it's Abettors would do well to lay out some of their Sagacity.

Sagacity. The Scheme, which they would carry into Execution, they cannot think but there will be strenuous Efforts used to defeat: Efforts supported and invigorated by Virtue, and Honour, and Conscience. Nor should they doubt but that a firm Courage, a brave Spirit and Resolution, may exert itself to as eminent a Degree, and to as effectual a Purpose in a good Cause, as in a damnable one. Besides which it should be remember'd, by all those at least who have not forgot their Christianity, that *the most High ruleth in the Kingdom of Men*, and (as has been already observed) taketh the Concerns of Government under his own more immediate Cognizance and Protection.

Dan. iv.
25.

Psal. cxliv.
10.

Has the Rebel then no Cause to be apprehensive of having his Designs baffled, and his Devices confounded, by the Providence of that God, whose peculiar Characteristick it is, that *He giveth Salvation to Kings*? Should this prove the Case, what must follow but Ruin — perhaps to an innocent Family, who may become Sharers in his Punishment without taking Part in his Crime? Or supposing him to have nothing to apprehend for others, what is like to become of himself, but either to fall in the Field of Battle, and so to be hurried before the awful Tribunal of God when in actual Hostility against him, and reaking-hot perhaps with the Blood of his Saints and Servants; or else to be overtaken by the Hand of publick Justice, and to have his ambitious Schemes and fine Hopes of building

at Monmouth, August 7. 1747.

9

building his Fortune on the Ruins of his Country terminated on the Scaffold, or in a Halter; or, lastly, to be driven to seek his Bread in a strange Land, and, like *Cain*, to be a Fugitive and a Vagabond in the Earth? A wretched Pass either of these must be for a Man to bring himself to, that by leading a *quiet and peaceable Life*, by moving in the Sphere and doing the Business assigned him by Providence, might have lived a Comfort to his Friends, and a Support to his Dependants; and at last have descended into the Grave in perfect Peace with God and the World.

The foregoing Hints I have laid before you with a Retrospect, you will easily conceive, to what has not long ago happened among ourselves; it being much to be wished, that every Subject of *Great Britain* should at all times retain a thorough Sense of the Wickedness and Villainy of that desperate Enterprize, as well as make proper Reflections upon the Event of it, and upon the Disasters which it drew on those unhappy People who were engaged therein. You will however observe, that what has been said had Reference mainly to the Attempt, considered in general and abstractedly from the End which it was designed to promote; and that therefore, in order to give my Argument it's due Force, it will be necessary to have some Regard to the End itself, to the horrid complicated and every way fatal Mischief avowedly intend-

B

ed

An Affize-Sermon preached

ed by the late Insurrection of wicked Doers ; no other than the Deposing and Excluding the present Protestant Royal Family, in order to exalt to the Throne of these Kingdoms a Creature of *France*, and a Votary of *Rome*.

This being the Change which it has been the Endeavour, and which it is too much to be suspected is still the Desire of many of our deluded Fellow-Subjects to bring about, let us set ourselves to consider what it imports, from whence and into what we were to change, if God, for the Sins of the Nation, should ever suffer it to take place. And here it were easy to shew how destructive an Influence it must have on the various Occupations and Concerns of private Life ; but as the Time will not admit of my allowing myself so large a Scope, I shall only beg Leave to observe, how fatally we should be affected thereby in two Points, which you will own to be of the greatest Concern to us as a Society, namely, those of Government and Religion.

I. It is well known that our Government, in it's present State, is established and regulated by Law ; not imposed by the single Authority of the Prince, but enacted by the Advice and with the Concurrence of the Nobility and People, and therefore (it is in reason to be presumed) accommodated as much as may be to the common Weal. The
Power

at Monmouth, August 7. 1747.

11

Power vested in the Prince, and the Measure of Obedience required of the Subject, are each of them limited and determined by Law ; so that as the Subject is not suffered to invade the Prerogative of the Prince, neither is the Prince allowed to encroach on the Rights and Privileges of the Subject. Hence arises that distinguishing Blessing of *Britons*, LIBERTY: An Exemption from all Duties, Restraints and Penalties not imposed by Law, and a Right to Satisfaction and Redress for every Injury done to the Person of the meanest Subject, with respect to his Safety or Freedom. Hence that Stability of Property, whereby is secured to all Orders and Degrees of Men THEIR OWN, whether descended by Inheritance, or acquired by Labour and Industry, or in any other legal Way ; and which is equally a Security to the Peasant in the Possession of his Cottage, as to the King in that of his Crown.

If to this the publick Duties and Taxes should be objected as Encroachments upon Property ; let it be remember'd, that they are laid on us no otherwise than by our own (for such is our Representatives) Consent, and for our own Benefit and Service ; that our Government could not subsist, nor our Liberty and Security, which are the Blessings of it, be preserved without them ; and that if they are of late increased to any extraordinary Degree, (which indeed is not to be denied) such Increase is

B 2

to

to be charged, not on our Rulers, but on our Enemies, Foreign and Domestick; whose iniquitous Efforts to deprive us of those Blessings, have created the Necessity of an additional Expence.

1 Sam. xii.
3.

With respect to the King, the Prophet's Question may be boldly put, *Whose ox has he taken? or whose ass has he taken? Whom has he defrauded? Whom has he oppressed?* What Instance can be produced of an illegal Attack on his Part on any one's Person, Property or Religion; of any Overture to dispense with Law, or to obstruct it's Course, or to arrogate to himself any Power other than that gives him? Of his Moderation and Lenity in the Use of the Power legally vested in Him, the whole Course of his Reign has been a continued Proof. But one Instance is too considerable and too recent to be passed over. After the Defeat of the late most abominable Attempt against his Crown and Life, and a few Examples of Justice made, where it was necessary to shew that *He beareth not the Sword in vain*, and which to have omitted would have thrown an Imputation of Weakness on his Government, how soon is Mercy suffered to take place, and to exert itself, first by a Mitigation of the Punishment of some of the most guilty Criminals, and then by restoring the rest (with few Exceptions) by a solemn Act of Oblivion and Grace to the Protection of those Laws (I presume to use his Majesty's own Words) which they had endeavoured

at Monmouth, August 7. 1747.

13

voured to subvert. Such an Instance of Magnanimity and Clemency is surely enough to put Disaffection out of Countenance, and will, it is to be hoped, be received with suitable Returns of Loyalty and Gratitude; or if it fails of having that Effect upon those, who are to reap the Benefit of it, they will approve themselves People of a Disposition disingenuous and vile to the last Degree, and such as no Goodness can endear or oblige.

And now was this Gracious Prince to be dispossessed, and the Settlement of the Crown in his Illustrious Family to be reversed (which God avert!) what would be the State of Affairs? Why, a Government merely Despotick and Arbitrary, under which our Lives, our Fortunes, and our Consciences, so far as they are to be affected by human Influence, must be in Reality at the Disposal and Mercy of one Person; under whom all Law must be resolved into, all Right and Privilege over-ruled by mere Will and Pleasure; and whatever was laid upon us, or taken from us, no Redress to be obtained, but what that arbitrary Power would vouchsafe. Many a time have there been Endeavours used to bring the Land into this State of Bondage; but it is a Yoke which neither our Fathers nor we were able to bear. And I would observe to you, that were we to submit to it now, it would rest upon us with a much heavier Pressure, than perhaps our Forefathers had ever Cause to be apprehensive

hensive of. From the old *British* Spirit something generous and good-natur'd might be often hoped for ; at least it would be some Degree of Comfort to groan under *British* Tyranny not aggravated with foreign Improvements. But how must it mortify you, to see a Multitude of hungry Foreigners, of various Classes and Denominations, *licking up all around you* the Good of the Land, and the Fruits of your Industry, *as the Ox licketh up the Grass of the Field*? What a woful Change would be made in the System of *English* Government, if *French Gallies* and *Bastiles*, and perhaps a *Spanish Inquisition*, were adopted into it, and *Britons* were to be chained to the Oar, — or confined to Prisons and Dungeons for Years, perhaps for Life, without Trial, yea and without Accusation ; or else to be put to the Torture, or committed to the Flames, for no other Crime than not receiving as Articles of Faith, the vain Conceits and Devices of Men, and paying them an equal Regard with the Oracles of God? This is not putting an imaginary Case ; for if *France* and *Spain* were to set a King over us, it is in reason to be presumed, that That King would make a Merit of pursuing the Maxims of his Patrons and Protectors, especially where they fell in with his own Inclination and early Prejudices. But let us attend,

II. To the Effect which a Change of Government would have on our Religion. It will not be doubted

at Monmouth, August 7. 1747.

15

doubted by any one that thinks rationally and impartially, that if a Papist is seated on the Throne, he will use all his Power and Influence to establish his own Religion in these Kingdoms to the utter Exclusion of all others; it being so far from the Spirit of *Popery* to tolerate, or to be gentle to *Hereticks* (so it calls Protestants of every Denomination) that it believes it does God Service in using them with all Manner of Cruelty, and in endeavouring the Extirpation of them from off the Face of the Earth. Of it's Disposition this way, it has from time to time given many bloody and barbarous Proofs; nor have we Reason to flatter ourselves that it's Spirit is at all alter'd now from what it was formerly. To regain it's former Sway and Power might indeed be a Work of some Time, and so long it might be restrained from running it's full Length by prudential Considerations. But such Restraints would be of no longer Continuance than while the Expediency of them lasted. The same Cause, when all Obstructions were removed, would undoubtedly produce the same Effects.

You therefore (if any such are here present) who are Protestants, and yet would have a Man to reign over you, who is a notorious Bigot to *Popery*, consider, if your Wishes were to take Effect, what Destiny would await you in common with the Friends of the present Establishment, in Recompence for your ill placed Zeal: No other, than the
sad

sad Choice either of being Converts to his Religion,
 or else of bearing Testimony to the Truth and
 Goodness of your own, by undergoing what you
 would find to be without a Figure, a *Fiery Trial*.
 Was the Evil not to be brought in your Days, or
 upon yourselves; or were you ever so well fortified
 and prepared to endure the worst that could hap-
 pen, consider that there is a Regard and a Tender-
 ness due to the Country that bare you; not only to
 the present Generation, but to the Generations to
 come. How cruel and unnatural a Part, in re-
 spect of Both, would it be to deliver up the pure
 and primitive Church, whereof you call yourselves
 Members and Sons, a Victim to *the Mother of Har-*
lots and Abominations, whose Delight it is to *make*
herself drunken with the Blood of the Saints? How
 would you answer the being the cursed Instruments
 of depriving your Nation of the Light of the glo-
 rious Gospel of Christ, in order to the Establish-
 ment of a mottly System, interspersed with cun-
 ningly devised Fables and Commandments of
 Men, never known to Christ or his Apostles, but
 many of them directly contradictory to what they
 taught and commanded? Simple unaggravated Er-
 ror may indeed be consider'd in the *Romish Church*
 almost as a Blemish of a *Venial* Kind, as her Do-
 ctors say some Sins are. Were but few of her fa-
 vourite Tenets laid before you, you would soon
 perceive that worse things are to be laid to her
 Charge,

Rev. xvii.
 5, 6.

at Monmouth, August 7. 1747.

17

Charge, and that you cannot profess her Faith, and bear a Part in her Worship, without incurring the Guilt of Impiety and gross Idolatry. But I must have Regard to the Audience whom I detain, and to whom I fear I grow tedious.

If you will yet say, that you have none of these things to fear; that your Religion, as well as your other Rights and Privileges, are made secure to you by solemn Promises and Engagements; let me tell you, that those Promises will be no longer kept, than while he that made them thinks convenient: That in his Account you are no other than *Hereticks*; and that all Promises made to such as you, and in Favour of your Religion, have been by the Directors of his Conscience formally declared null and void, and indeed have been in Fact always treated as void.

What then should be the Result of all that has been said, but that we learn to set a due Value on the Blessings we enjoy as Protestants and *Britons*, and not through wanton Levity or perverse Discontent, ungratefully thrust them from us, as if such valuable Enjoyments were not worth the possessing. We live under the mildest and most gentle Government; we profess the best Religion in the World; What reasonable Motive or Inducement can we have to desire a Change; especially a Change for *Popish* Tyranny, Temporal and Spiritual? Let us bless God who hath hitherto delivered us, and let

us pray to him that he will yet deliver us from that great and most dreadful Mischief. Let us set ourselves to engage his Favour and Protection by well weighed and settled Vows of all holy Obedience to Him our supreme and heavenly Lord, and in Him and for Him to His Anointed Servant now set over us. *Fear God, and honour the King*, are Precepts joined together both in the Old and New Testament; and tho' the former has confessedly the first and principal Claim to our Regard, the least that can be inferred is, that the latter cannot innocently be transgressed or dispensed withal.

As to ourselves — Were we under no Obligation of Duty, Gratitude and Interest ought in reason to secure our Obedience to a Prince, who daily endears himself by an inviolable Adherence to the Laws, and a tender Concern for the Rights and Welfare of his People. Let us, on our Part, endeavour to make his Reign easy and prosperous by a steady Loyalty, by a sincere Attachment to his Royal Person, by being active and faithful in discharging the Duties of our respective Stations, and by *studying to be quiet*, and not meddling with things that are above us, and which we have neither Ability nor a Call to judge of. And to conclude all — From a Sense of the many wonderful Deliverances, which the Great God has from time to time wrought for this Church and Nation, let us be induced to answer the Purpose of these Mercies, by turning every one from his evil Way,
and

at Monmouth, August 7. 1747.

19

and doing henceforth that which is well pleasing in his Sight; by walking worthy of the Vocation wherewith we are called, and by Improvements in Virtue and Goodness suitable to the Advantages we enjoy. Thus we shall do our Parts towards rendering ourselves a Happy and a Flourishing People in this World, and thus we shall not fail of being in our own Persons everlastingly happy in the World to come.

Now to God the Father, Son, and Holy Ghost, be ascribed, as is most due, all Honour and Glory, all Praise, Might, Majesty and Dominion both now and evermore. Amen.

F I N I S.

91

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SUMMARY

